

THE MARY BAKER EDDY SCIENCE INSTITUTE

Presents:

MONTHLY LESSON CITATIONS

DEAR FRIENDS:

Presently world leaders are meeting to “reform” the world’s monetary system. This is a golden opportunity for those who seek to translate the symbol “money” back to its basic source, Substance, as it exists in God's ever-present system. This months Lesson is one in which we can all find comfort.

“Divine Love always has met and always will meet every human need.”
Mary Baker Eddy

On our website is a book entitled:” [How Divine Love Meets the Human Need](#)” by Clifford and Daisy Stamp, that is also very helpful on this same subject. It can be downloaded free of charge.

From the Methodist Pulpit Into Christian Science
By Reverend Severin E.Simonsen

CHAPTER X ARTICLE REALIZATION OF TRUTH

Stop looking at your bank account. Know that the one and only bank is God's bank, and that has never been, is not now, and never can be closed to God's idea. It is ever operative in your behalf, and you can draw on it morning, noon and night to the extent of your REALIZATION OF THE TRUTH: and you will find it will meet your every human need. It is all there waiting for you, just the same as the answer to your mathematical problems is there waiting for you to realize it.

"The silver is mine, and the gold is mine, saith the Lord of hosts." (Haggai 2:8)

CHAPTER XII

THE BIBLICAL BASIS OF DEMONSTRATING SUBSTANCE AND SUPPLY

Some time after I had taken my stand publicly for Christian Science and had passed successfully through the most crucial test of my whole life, namely, that of demonstrating over lack and limitation and proving that God was my supply, I visited Boston and attended a testimonial meeting in the Mother Church, The First Church of Christ, Scientist.

In giving my own testimony that evening, I related some of my experience in coming into Christian Science, as well as my demonstration of the abundance of supply according to the Principle of divine Science. At the close of the meeting, and the next day, a number of Christian Scientists came to me and said, "Mr. Simonsen, tell me please, how did you do it?"

They went on to explain, as hundreds have done since that day, saying, "We can successfully apply the Principle of Christian Science to the healing of sin and disease, but when it comes to healing the belief of lack and limitation, and demonstrating substance, we fail."

From that day, and daily ever since, I have heard this human cry-"Mr. Simonsen, tell me please, how did you do it? How can I reach this same understanding of the Principle of Christian Science, that I, too, may destroy my belief of lack and limitation, and demonstrate the abundance of good?"

I endeavored then, and have faithfully labored ever since, to help each honest seeker into this understanding of the infinite supply or allness of good, and how to gain it for themselves; for I know from my own personal experience what it means to be in ignorance of our birthright as a child of God, on the one hand, and the peace, joy, liberty, supply, and boundless bliss that the understanding of God and our real or actual birthright brings to us, on the other hand.

This message of love, and especially this chapter on demonstrating substance and supply, is the fruition of my lifelong study of the Scriptures and the application of the Principle underlying the teachings set forth in Christian Science, for the last forty-one years, together with my daily study of patients in hand and their particular needs in the line of substance and supply, calling

for a careful and prayerful analysis the many forms of error attacking each individual, and how to successfully meet and master these erroneous claims in Truth.

The reader must understand and realize that a careless perusal of this chapter without thoughtful pondering of its contents, may eliminate the very good I so earnestly desire him to gain, the real helpfulness I desire to impart, which, is the main reason for publishing this volume and revealing my own sacred experience to the world.

Slow, thoughtful study— with calm reasoning, the application of its message to the the reader's belief in his own sense of this seeming problem of lack and limitation, will, I am sure, produce for him an entirely different and joyous aspect of life, and an understanding of his birthright; he will also find his journey illumined and made more glorious and radiant for God and mankind through the realization that God, Spirit, is the only substance and supply – always at hand, always available – the fulness of ever-present Love.

The same Principle, I have found by experience, which heals the sick and the sinning, heals also every and all manner of diseased financial and business conditions; for this more comprehensive understanding of God and His relationship to all His children, brings substance and supply into its true light where each and everyone may see, grasp, and utilize it.

Until this fuller and, to me, higher understanding of the Scriptures and of Christian Science is gained, one may demonstrate substance and supply now and then; but it will be found to be more of a hit-or-miss process, as when some Christians recover from sickness through prayer based upon and springing from blind faith.

In my extended study of the Bible, sacred history, and *Science and Health with Key to the Scriptures* I have learned that it is sin, ignorance, and a misconception of God and of man's own birthright - the supply of all good and his dominion over all the earth - that has plunged him into this seething and foaming abyss of human misery - fear, lack and limitation, want and woe, despair and untold suffering.

God declared through his prophet Jeremiah, *Your iniquities have turned away these things, and your sins have withholden good things from you.* Also through Isaiah He states, *Behold, the Lord's hand is not shortened, that*

it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

God complains of this ignorance of Himself when in Isaiah He declare, *The ox knoweth his owner, and the ass his Masters crib: but Israel doth not know, my people doth not consider.* And again, in the writings of Jeremiah he states it thus: *Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.* Jesus complained of this ignorance, as did Paul. Jesus said, *Ye do err, not knowing the Scriptures* (Matthew 22:29). Also in the midst of his suffering on the cross Jesus brought out this lamentable condition of man in his appeal to the heavenly Father in these memorable words: *Father, forgive them; for they know not what they do* (Luke 23:34).

St. Paul portrayed this pitiable condition of man as spending his time in the vanity of his own human, carnal or mortal mind thus: *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart [mind] (Ephesians 4: 18). Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be* (Romans 8:7).

The rejection of the so-called human, carnal or mortal mind of man as having entity, and the acceptance of all mentality as being God, the one and only Mind, and that one infinite, of which man (all men) are but the reflective idea, is the first requirement of every one who desires to acquire a true understanding of the Principle of all that exists. Even the beginner, in his acceptance of Christian Science, does not grasp in its entirety the clarity of so antipodal an understanding to that of the world's concept of and tenacious holding to the belief of many minds. Yet the whole structure of man's understanding, and his opportunity to ever demonstrate his oneness with God and all good, which from the foundation of creation has been his birthright, must unequivocally be the first and foremost step taken in his pathway back to the realization of his relationship to God, and freedom from the woes of materiality. *For the natural [carnal or mortal minded] man receiveth not the things of the Spirit [Mind] of God: for they are foolishness unto him: neither can he know them, because they are spiritually [mentally] discerned* (I Cor. 2:14). *For to be carnally minded is death; but to be spiritually minded is life and peace,*(Romans 8:6).

The foregoing quotations are some of God's admonitions concerning man's ignorance and continual refusal to understand and accept his true relationship with his heavenly Father, which has separated him from and blinded him to the infinite good that is ever with him – a blindness that has caused all the human woe, bloodshed, suffering, and unrighteous living which the world's history records all down the ages.

It is absolutely imperative that man's ignorance of God, and of all the good He has provided for the benefit of man, be dispelled, and mankind set free from this long bondage to evil.

In dispelling the ignorance of man's relationship to God and His supply of all good, I find the result depends upon mankind's willingness to awaken from his ignorance and slothfulness, and comply with the simple and reasonable conditions laid down by our heavenly Father, omnipotent Mind, for the realization of his God-given birthright – the possession of all good, and liberty from any and every limitation whatsoever, – as well as his freedom from all past sins, no matter how vile or degrading, and believed to be beyond the hope of forgiveness.

The Bible is replete with offers of full and free salvation, clearly demonstrating that God does not leave man out in the wilderness of his sinful condition, hopeless and without a Saviour, for in the first chapter of Isaiah as proof thereof, we read: *Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.* Again, in the eighty-fourth Psalm we read: *For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee .*

Error, or the one evil, seems to realize that it cannot forever keep man in the awful mental darkness of the past, nor from understanding something of the full salvation God has provided for him through Christ; therefore it makes a desperate effort to keep him from the understanding of true substance – the essence of existence and true spiritual worship – by holding him tenaciously in the false belief that man's life, health, strength, sustenance, protection, comfort, happiness, joy, and pleasure depend upon matter and this erroneous substance which Paul called "filthy lucre."

Man's intense holding to, and his adamant belief in the power of material money as substance, has made money "the god of this world," and he seemingly willing to make the utmost sacrifice for his false conception of substance, thereby binding himself hand and foot to this false god. Thus we see how evil has succeeded in mesmerizing mankind into the false and disastrous belief that man can and does exist in and on matter, and apart from God – that material money is substance. Further more, evil has struck its main blow at the very foundation of man's existence and true spiritual worship, causing him to believe in the actuality of matter and material money as substance, thus violating the First Commandment, *Thou shalt have no other gods before me* (Exodus 20:3).

This belief, blindly accepted so universally, has in turn established another false and disastrous belief that man has fallen and has separated himself from God, which both the Bible (when correctly understood) and Christian Science repudiate, because the real man in the image and likeness of God could never be separated from the eternal I AM; neither could the Almighty be robbed of His own image and likeness.

This universally believed-in or Adam man, i.e., the sensuous, corporeal concept, flesh and bones, born of woman, is not the image or Godlikeness, but is the result of believing in matter as substance, and the sensuous, mortal concept of man as a creator of man. The Godlike, or image and likeness, is the individual consciousness of man (all men), free from material concepts, so-called material laws, and reflecting or manifesting all and only the creations of God, Mind, the one and only consciousness; pure, undefiled, and defined by St. John (I John 3:9) thus: *Whosoever is born [begotten] of God doth not commit sin [believe in matter as substance, and as having power either for good or evil]; for his seed [Godlike consciousness] remaineth in him: and he cannot sin, because he is born [begotten] of God.* Therefore the mortal or material man is not the real man, nor has he fallen, for he has never been the man of God's creating. He exists only in a supposititious human consciousness, a consciousness which has accepted matter as real. Neither is this human consciousness a reality, for it is not begotten [or born] of God.

It has ever been since evil was accepted by mortal man as true, and will so continue to be evil's super devilish effort to blind man to his true, real, spiritual self, his eternal Godlikeness as image, and God as his only substance

and supply, holding him as long as evil's falsity is believed in, to this false and misleading belief that there is substance matter, that material money is substance, and that he must have this substance at all costs or he will never be happy, contended, and prosperous; yea, that he is wholly and absolutely dependent upon it in every way, at all times, and under all circumstances and conditions.

If we will but carefully and correctly analyze the machinations of evil, we shall find that evil works through the reversal of Truth, that it begins this line of endeavor with man not only at his birth, and continues to do so until he passes on, but it exerts its evil schemes to capture and hold man as its bond-man before he is ever born. For evil starts its subtle and malicious attack with the tender, loving, and devoted mother before she has given birth to her child, by often causing her to fear and worry over sufficient money – "the filthy lucre" – for the care, support, education, etc., of her offspring; and perhaps for a successful entrance into a useful and worthy career.

Through this prenatal, mesmeric influence the offspring starts out on us unknown career handicapped, to sense, from the very beginning of mortal existence. It is often the case, too, that error tries to grip the child in this falsity through other members of the family, through relations, friends, neighbors, or enemies, and through the misleading public false and fixed idea or belief about the substance and supply of man.

Evil seems to make use of this false belief to the fullest extent, in order to keep man from coming into the correct understanding and realization of what his true substance and supply really is, the only place where it can be found, and how it maybe obtained by every man, woman, and child who seek it, thus causing man to believe in, hold to, and lean upon matter and material things as substance, and reversing thereby the truth concerning God's care of man, and man's true substance and supply. To destroy this fallacy man must awaken out of such mesmeric mental miasma, and reverse his thinking, understanding, and realization of what is his true substance and supply.

It is true that man cannot get along without substance in the form of money; but be it always remembered that this substance and supply which man needs and is dependent upon for his existence, sustenance, protection, education, success, and happiness is not the false material substance called money or "fifthly lucre," but is the true spiritual idea of substance of which the material money is but the symbol as we shall clearly see later on.

I have further discovered, and it cannot be too strongly emphasized, that when a man undertakes, through the correct understanding of the Scriptures and Christian Science, to demonstrate that God is the only substance, and that God actually is his one and only source of supply, he is striking at the very citadel of error - "the god of this world." Neither must he be surprised that the road is straight and narrow which leads to the understanding and realization that God is his only substance.

This mental struggle may become, and no doubt will be, the greatest of all his encounters with evil, for he must now prove to himself and to the world the utter falsity of the erroneous and misleading belief that material money is substance, and that he cannot exist without it.

This is the falsity which would try to force man to doubt God's goodness, to forget the all-sufficiency of Spirit to supply him with everything needful, and to cause him to believe that he can neither exist, although God is the life of man, proof positive that man's life is not in any way dependent upon matter, but wholly upon Spirit; nor be fed, although Christ said he was the bread of life; nor again, be clothed, although Jesus counseled them in the Sermon on the Mount when he said: *And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field. . . shall he not much more clothe you, O ye of little faith?*

This persistent falsity enters forcefully into the business world, suggesting man's inability to a success therein without its aid, when all business is God's business and always successful.

It strikes at man's support of charities and church in defiance of God's commanded blessing upon the man who careth for his unfortunate brother, as well as for the cause of Christ, promising as a reward, to open the windows of heaven, and pour. . . *out a blessing, that there shall not be room enough to receive it* (Mal. 3:10).

Again, it includes in its claim the freedom and the health of man in the face of Christ's eternal promise, that if man will but know and realize the truth, he shall be free: and as to the health of man, does not God declare through the prophets, and in the Psalms especially, does not David sing of God *who is the health of my countenance* [spiritually, man's whole being]?

Furthermore, the falsity insists that man cannot provide a home for himself and loved ones without the material money; yet Paul says, man hath a building of God, an house, not made with hands, eternal in the heavens [harmony:] not a home in the hereafter only, but now; for home is the abiding place of God's image or idea, man, provided by God with every lesser idea making for harmony, as we shall shortly note.

The Scriptures are literally full of God's commands to man to live a happy and joyous life, with no reference whatsoever that material money is a necessary concomitant and is the substance needed to bring about the blissful existence with which man's birthright as God's child - His image - endows him.

Herewith is one of the commands of God to man: *Go your way, eat the fat, and drink the sweet, . . . neither be ye sorry; for the joy of the Lord is your strength* (Neh. 8:10). And again note the fulness and completeness wherein God proclaims joy, freedom, and supply of all that pertains to man's existence and well-being, and His delight therein: *But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem [harmony] a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear* (Isaiah 65:18-24); clearly a statement that God, and not material money, is the substance and supply of man, providing for every need.

Jesus and Paul both strongly repudiated such a suggestion. Jesus, when being tempted to look to matter to supply his need, destroyed and showed how to destroy the lie by affirming, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*. Again, when requested by his disciples to eat, he stated, *I have meat to eat that ye know not of*. Paul affirmed the truth by declaring, *I can do all things through Christ which strengtheneth me*; not through material money.

There seems to be such a vague, generally misleading and incorrect idea of what substance really is – the human mind is so prone to believe that matter and material money are substance – that it becomes necessary for us, before we go deeply into the subject, to take up the definition of substance.

There is no word in any language, when studying spiritual truths that needs to be so clearly understood as the word, substance. The world's concept and usage of the word, substance, is far from the spiritual reality embodied in its definition.

Webster defines substance as follows: "That which underlies all outward manifestation; substratum; the permanent spirit or cause of phenomena, whether material or spiritual; that which is real in distinction to that which is apparent; that which constitutes anything what it is. THE ESSENCE; that which makes a thing what it is, or gives it its essential nature;' that in which qualities and attributes exist."

In writing to the Corinthians Paul sums it up in these words: *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. . . (For we walk by faith, not by sight).*

The author of Hebrews declares, Now faith is the substance [that which underlies all outward manifestation – Webster] of things hoped for, the evidence of things not seen; that is, the recognition, assurance, conviction and realization of the spiritual realities symbolized by material ideas.

From the foregoing definition of substance by Webster, and Paul's positive assertion, it is self-evident that God is the substance of every true and right idea. Naturally there are grades of ideas, and man is fully defined in Genesis as being the highest idea of God, in fact, made in His image and likeness, reflecting the dominion and power of God. Therefore man includes in himself all other right ideas because he reflects the infinite Mind, the Creator of all, in whom all things exist, consequently the substance of all.

Referring again to Webster, we find that one of the definitions of idea is, "an embodiment of the essential value or character of something; the typical quality which exists in the individual thing and makes it symbolic of analogous things or conceptions." And of symbols, the same authority defines the word as follows: "That which stands for and represents something else; a visible sign or representation of an idea of quality; an emblem."

Both the Old and New Testaments abound in symbols that clearly establish this fact; and the truth applies not only to what man would call higher and greater ideas, but it is also set forth symbolically by means of the most

humble and commonplace material things as well. For instance: God, through His prophet Malachi in the Old Testament, used material objects to set forth the spiritual idea of purifying and cleansing when the prophet wrote: *But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: . . . and purge them as gold and silver* (Malachi 3:2, 3).

The teachings of Christ and of his Apostles abound in many such symbolical illustrations. Jesus the Christ used "the rock" as the symbol of the spiritual foundation of his church (Matt. 16: 18). He also used "the door" to illustrate the entrance into the understanding of his kingdom, and the opportunities for usefulness. Again, Jesus used "the vine and the branches" as symbolizing the idea of Christ (the Truth), and man's intimate and eternal oneness with God, the Principle of his being. On another occasion he used bread to illustrate and point to the spiritual idea back of it- "the bread of life."

St. Paul made use of even the cruel, material instruments of war to illustrate the spiritual preparedness and warfare for the overcoming and destruction of evil when he said: *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, . . . having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, . . . the helmet of salvation, and the sword of the Spirit, which is the word of God* (Ephesians 6:13-17).

St. John also went to a profound depth in his usage and interpretation, through material symbols, of the higher and loftier spiritual ideas. He brought out with marked clarity the "pure. . . water of life" by the material water. By the aid of the throne, he typified the power and dominion of "God and the Lamb." In the city of Jerusalem he found the symbol of the "New Jerusalem," "whose builder and maker is God," and, "that lieth four-square."

In fact every good object or right idea in the material creation symbolizes or alludes to a spiritual idea back of it. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead* (Romans 1:20).

In the solar system we find the sun, moon, and stars are often used as symbols of higher spiritual ideas: for instance, in speaking of the sun of righteousness and the healing power of Truth, Malachi says (Chap. 4:2),

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. In Revelation (Chap. 22: 16), "the bright and morning star" is used as a symbol of Christ, Truth.

From the preceding illustrations we are enabled to take up the subject, money, and examine and realize that the symbol, money, is the highest idea of an exchange between men and nations - an appreciation for a commodity needed or desired; or honesty, justice, and righteousness expressed in the appreciation of another's effort in our behalf; the true and spiritual embodiment in the give and take of brotherly love, or Christ's command of *Do unto others as you would have them do unto you.*

Inasmuch as the idea, money – not the material money, "the god of this world" – embodies the essential nature, character, and quality of honesty, justice, righteousness, appreciation, etc" all being attributes of God, we rightfully conclude that the material symbol of money is emblematic of real or spiritual substance, that is, the God qualities we have enumerated as attributes of God. Moreover, it is God expressed or manifested where and when the substance of money is needed to meet the human sense of need, and as such, man is never without substance, nither has he been, is not now, nor ever can be separated from it; for God is the omnipresent substance and supply of every needful idea to His own reflected image, man.

A clear example of the right usage of money, together with the understanding of the spiritual idea or reality back of the material symbol, is found in the twenty-second chapter of Matthew wherein the Pharisees sought to entangle Jesus concerning the payment of tribute money unto Caesar.

Jesus, you are aware, demanded to know whose image and superscription were on the coin, and on their reply that they were Caesar's, Jesus gave his forceful statement: *Render therefore unto Caesar those things which are Caesar's; and unto God the things that are God's.* Herein Jesus was showing them to deal justly, honestly, righteously, and in all brotherly kindness and appreciation with Caesar, inasmuch as these were Godlike spiritual qualities with which the man of God's creating, and in God's own image and likeness, is constantly supplied.

The usage of the symbol - material money – was the act of paying to Caesar that which was Caesar's; and because man expresses, reflects, or manifests these Godlike qualities or attributes we have mentioned, it was God, Mind,

then, which supplied, man with the symbol or emblem with which to manifest these qualities. They were, in other words, to acknowledge God and His never-failing spiritual qualities, which in turn would supply the symbol that made possible rendering unto Caesar that which was Caesar's.

Many good Christians are prone to look upon money as "filthy lucre" only, and not as a spiritual idea of God, Mind, which makes possible the expressing and fulfilling of the exchange we have mentioned. But if one will closely note Paul's assertion that it was the "love of money" – material money, "the god of this world" – that was wrong, and not the idea of honesty of purpose that money stands for, the reader will grasp the understanding of the true idea of money, and God as the substance of it.

Among the many strong and startling statements not only made by Mrs. Eddy in her writings, but which she, as well, abundantly demonstrated and proved without any doubt whatsoever, was her teaching concerning the immutable fact that God is the substance of every good and right idea, be it in the form of man or money, not the material sense, but the spiritual idea back of both man and money as simply a manifestation of God Himself. Through this discovery it becomes clear and understandable how God can really be and is All-in-all, yea, is ALL.

The false and misleading conception concerning matter and material substance and supply, was universally held by rich and poor alike, until Mrs. Eddy, through her clear and logical teaching on this all important subject, true substance, startled the world out of the mesmeric falsity concerning the truth about every right idea. This fundamental truth she brought to light, has caused many to become awakened to their need of a more thorough discernment and rectification of their former beliefs concerning matter and material money as their substance and supply, and of the bondage under which such beliefs had heretofore placed them.

It has furthermore destroyed their former reliance on the material, and has corrected their thinking to an understanding wherein to demonstrate the fulness of God's blessings to man, an undertaking sought not through their own thinking, searching, and laboring in the so-called material realm, but by their seeking God that Spirit may reveal what substance is.

In seeking God and His spiritual supply, one must realize it is not the material money nor its supposed power to relieve our needs that we are seeking, but

that we may - truthfully manifest the God-idea of brotherly love, honesty, justice, righteousness, and an appreciation of another's effort in our behalf, which comprise true spiritual value, and are in reality spiritual attributes.

Nothing can stop the inflow to, nor the manifestation of this right idea of money by man, God's image, when he truly understands substance and supply correctly and realizes that it is his birthright, yea, duty as a child of the great I AM, to reflect here and now the eternal idea or essence of that which money exemplifies.

I have learned that we must make nothing substance apart from God, for there is none else; therefore there can be nothing apart from the infinite ALL. Consequently you cannot separate supply, substance, the true idea of money, from Mind; for God is All-in-all. If you have God you also have all substance and supply in abundance, just as you have life, health, joy, peace, love, etc., in abundance. There cannot be any real something apart from the infinite ALL. Nor can it be limited. It must be as full and infinite as the infinite Mind itself.

Therefore, when man looks to matter and makes material money his substance, he departs from the straight and narrow way and finds himself wandering hopelessly in the wilderness of illusions, thus bringing upon himself the dire consequences of departing from the one God.

Through this correct view of money and substance, I have found that it lifts man out of the sordid and limited sense which material money places on him when he becomes a slave to it. Truth lifts him into the understanding of God, Principle, as All-in-all; and furthermore, it lifts him into the realization of his God-given birthright - the allness of good.

I have also found that when man gains this, his birthright, he gains his true liberty, freedom, power, and dominion, and begins to live and enjoy life as God has planned for man from all eternity; furthermore he finds himself becoming more helpful to mankind. This true and correct understanding - realizing God as his substance and supply causes man to lose his sense of envy, jealousy, covetousness, etc., because man will then see and realize that the supply of all good is as infinite as God Himself, and therefore there is an infinite supply for each and every one who will abandon leaning on matter as substance, and enter into his God-given birthright.

I find that all through the Scriptures God emphasizes the fact that evil originates, unfolds, and proceeds from the human or mortal mind. Throughout the sacred writings it speaks in various and sundry places of "a man's heart," meaning thereby, his mind, and the thoughts proceeding from his heart or mind.

In the sixth chapter of Genesis, we read, *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart [mind] was only evil continually.* Jesus said: *Wherefore think ye evil in your hearts" [minds] (Matt.9:4)?*

Again, in the seventh chapter of Mark, we note that Jesus taught them, saying, . . . *out of the heart [mind] of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil-eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.* In Proverbs (23:7), we read, *For as he [the "hidden man of the heart," as St. Peter states it in his First Epistle] thinketh in his heart, so is he.* Therefore when man thinks lack and limitation, want and woe, he brings these evils upon himself in proportion to their occupancy of his thoughts. Just as wrong thinking leads into error, so correct thinking leads man out of all forms of evil and into the abundance of good.

Logically we have a right to conclude that it is the thought that man entertains and fosters in his own mind that is the determining factor for good or evil. Circumstances, environments, education, examples set by others, etc., often lend power and influence, yea, strength to evil suggestions which come to man, but only to the extent that one accepts evil as real, intelligent, and powerful.

For when one sees evil for what it really is nothing but a false belief,-its seeming reality, influence, intelligence, power, or substance falls by its own weight because evil never has had, has not now, and never can have any reality in any form whatsoever, inasmuch as God is All.

The deciding factor, however, in any given case, is the thought and feeling which a man consciously or unconsciously admits, holds, or cherishes as real and actual in the sacred sanctuary of his own mind. It is here and here only where a thing (anything) is accepted or rejected, held to or realized; here alone that the seed of any thought or suggestion is planted, germinates,

unfolds, and becomes a deciding factor in his life, character, activity, yea, the destiny of his career, the realization of good or evil, abundance or lack and limitation. Really it is in the mind or consciousness of man that his success or failure is determined and put into action and not in his environment, be it good or evil. True, these things may have their influence with man, but only in proportion as man allows these ideas to enter and dominate his mind and action.

Therefore, if a man allows evil lack, limitation, want and woe to enter and dominate his thinking, he will, of necessity, reap as he sows. If he sows evil or limiting thoughts he will surely reap a harvest of sin, lack: limitation, disease and death. On the other hand, if he admits and allows the Christ idea in man to unfold, take possession of, rule and govern his thinking, as did Jesus, our Exemplar, he will naturally, logically, and invariably bring forth and demonstrate the abundance of good and good only. This in turn will automatically eliminate from his mind, life, character, and experience any and every thing opposed to and unlike God, be it that of sin, disease, fear, lack, limitation, want or woe. Furthermore, he will have a harvest - scant or abundant, good or evil-commensurate with his thinking.

Hence the importance in all our thinking is to banish from our consciousness the belief that substance and supply are in or of matter, and know and realize that it is always spiritual and eternal. Moreover, I find we must embrace the truth, namely, that it is in divine consciousness, a present reality - now; for God, eternal good, is omnipresent. And as man cannot be separated from his God, Spirit, even so he can never be separated from his true substance and supply.

In order to gain this knowledge of substance one must do as St. Paul did, "die daily" to this world's idea of substance, and be thoroughly alive to the correct, spiritual, God-given idea of it. Then man will live above the false idea of substance, and enjoy freedom of thought and deed, which only the true understanding of it can bring. He will then find that the false idea of substance can not mesmerize him nor enslave him, for he has now come into "the knowing" which Christ said would make man free.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, says Paul; and, having done all, to stand; that is, forevermore refuse to believe in or lean upon matter and material money as substance and supply. No other attitude is

possible or permissible. Man will also learn that he cannot truly live and enjoy life as God intended him to do, until he gains this true and correct view of substance, and ceases to believe in and depend upon what mortals call substance, – matter. When man comes into this understanding of substance and abides by it, he will manifest it just as freely as he does life.

This understanding must also be gained by the one who has not – as yet been called upon to face and demonstrate substance and supply according to the Principle underlying true substance and supply; for its lesson is for all, and covers all good and right ideas of every name and nature.

In Christian Science one does not demonstrate matter substance, for there is no such thing. As man gains the true understanding of the nature of substance, and how to demonstrate it, God finds the way in which it is to be manifested to each and every one of His children who faithfully abide by the Principle of all true being.

When we learn to handle this false belief of substance through Christian Science, we shall find it much easier to handle all human problems, because true substance underlies all things; for God substance is All-in-all, the basis or foundation of all; yea, is ALL.

One needs to be alert, however, and carry out Christ's command, What I say unto you, I say unto I all, Watch, lest one become mesmerized in some way to walk with a false idea of substance, and be led into the belief that there is life, substance, pleasure, and pain in matter, thereby opening his mental door for sin, disease and death to enter.

The Bible and Christian Science teach us that everything proceeds from God consequently all that really is, is the manifestation of this infinite, all inclusive Mind. Logically, therefore it follows that one must see health and strength mentally in order to have them become manifested: likewise one must learn to see substance mentally in order to have it become manifested. Real health, strength, and substance are spiritual, never in nor of matter and a present reality.

The Christian Science idea of substance is totally different from the human or mortal mind concept of it. If one is studying Christian Science but has not yet gained the correct view of substance, he, no doubt, will find himself still on the old plane of thought about this all-important subject, and more

or less in bondage to lack and limitation, the same as before he came into Christian Science.

It is absolutely imperative that we gain the true and correct understanding of substance and supply, if we wish to avail ourselves of our full birthright. It is likewise just as imperative for man to realize that all good is in the divine Mind, and that it is his duty, right, and privilege to reflect everything that is in the divine Mind. It can only be done, however, proportionately to his correct understanding of God, and man's at-one-ment with his heavenly Father, a loving obedience to Principle, and the unconditional surrender of his human will, desire, aim, purpose, and motive to God. This is seeking the kingdom of God first of all, the outcome of which will in, turn show him that all true substance is in and of God; that is, that God is the only true substance there is, hence substance is eternal, unchangeable, omnipresent, and infinite as the eternal I AM.

When this true and correct view of God is gained and man realizes that he has all good because he has God, he then understands that his good is eternal, ever-present, unchangeable, and indestructible as God Himself. Consequently he will not fear what error may try to do; for he now understands that evil is not power, because God is omnipotent – the only power there is. It is, therefore, absolutely imperative that this error – that matter and material money are substance - which has so long gripped mankind, be met and mastered correctly.

To gain this understanding, however, may require more of man than some are at present ready to pay, though all will have to come to it ere they will be able to see the King in his glory. The trouble with many is, they would love to have and enjoy these unbounded blessings, but are unwilling to pay the price. An example of such a situation is found in the rich young man, as recorded in the nineteenth chapter of Matthew, who sought of the Master the mode or procedure for him to obey that he might inherit eternal life. Jesus knew instantly the young man's consciousness was darkened by the belief in his material possessions and wealth as being his substance, safety, and supply; a blindness to the reality of substance so great that it demand the disposal of his material possessions before the understanding of who and what was real substance and supply could be gained. Had the young man recognized God as his true substance and supply, he would never have been called upon to give up his material possessions; but the lesson he needed

required it. Likewise it is requisite of everyone who is in the same mental darkness.

Another parallel instance was that of Job, who had to suffer the loss of his vast possessions before he could or did awaken to the unreality of matter as substance. Job, however, *was more righteous than the rich young man, in that he finally turned to God and was abundantly rewarded: . . . the Lord gave Job twice as much as he had before* (Job 42:10).

It is so much easier to desire a given success than it is to work for it and gain it step by step, as all must do if we have not already done so. *One must be willing to lay aside every weight*, as Paul says, in order to run his race successfully, and gain the goal.

Jesus said, *If thou wilt be perfect, go and sell that thou hast* [of false and erroneous ideas and beliefs concerning matter and material money as substance], . . . and *come and follow me* [look to God, – Mind alone as your substance and supply]. The price, in short, is to obey and leave all for Christ, Truth. But this does not mean as some religious teachers have taught that one is called upon to give up that which is good: no only error – evil.

Mr. Kimball, my teacher in the Metaphysical College, in Boston, Massachusetts, told me one day, that when he first became actively engaged in the Christian Science work he was so enthusiastic when he saw what could be accomplished through a clear understanding and faithful appliance of its Principle, that he wrote to Mrs. Eddy how deeply grateful he was for Christian Science, and added, that he was willing to give up everything for Science. Mrs. Eddy did not stop to write a letter and send her message by mail, but she wired him and said, "Dear Student: You do not have to give up anything except error."

What we need to give up is our false belief of life, health, strength, pleasure, pain, and substance in matter. It means to come out and be ye separate, and give up looking upon, holding to, and leaning upon matter as a reality – as substance.

According to the Scriptures the very first temptation to commit evil that came to man, was the suggestion to look upon and partake of matter as his substance, pleasure, and supply, thus being unwittingly led to forsake the one, and only God, and break the First Commandment, *Thou shalt have no*

other gods before me. This suggestion, in turn, became the basis or source of all subsequent evil.

When evil had thus mesmerized man into taking this first step in his downward course, it was not long before he began to be suspicious, envious, jealous, selfish, hateful, licentious, murderous, etc. In fact, we find that every imagination of his heart was only evil continually.

This being the first transgression, it must be clear to every right-thinking man that the first duty of man, as the Bible teaches us, is to turn from matter and all material things as his substance, pleasure, and supply, retrace his steps to a point where he left the straight and narrow way, and again gain the understanding and realization that Spirit alone is his substance and supply, for there is none other. Here stand until it is made manifest. *For we are made partakers of Christ [Truth], if we hold the beginning of our confidence steadfast unto the end* (Hebrews 3:14). When this is realized we must walk faithfully on this highway of holiness, never again looking backward to matter or material things as our substance and supply. Then our reward will be sure and ever-appearing. *For the silver is mine, and the gold is mine, saith the Lord of hosts* (Haggai 2:8). *Fear not, . . . I [God] am thy shield, and thy exceeding great reward* (Genesis 15:1).

Let me here emphasize that realization is as important as understanding, for it is understanding made or become operative, and is positively indispensable to the fruition of understanding. Understanding is of little value without a realization thereof. It (understanding without realization) is as the salt that has lost its savour, spoken of by Jesus in the Sermon on the Mount. Realization of the truth of one's understanding in his own consciousness is the Lord working with them, and confirming the word with signs [symbols] following, spoken of in Mark (16:20), and further confirmed by Jesus in his statement: . . . *ye shall know the truth, and the truth shall make you free* (John 8:32).

There is another class of seekers after this truth, and to these I desire to speak a word of encouragement. They are most earnest and sincere, and perfectly willing and glad to make any and all necessary sacrifice in order to gain this goal of demonstrating substance and supply on a purely metaphysical basis, but have allowed themselves to be mesmerized by the false suggestions of evil that this subject is too deep for them, and the goal too high for anyone

in such humble circumstances, or of such limited education and spiritual attainment to reach these heights.

But let such a one understand and realize that this is but a false and evil suggestion which one needs to guard against most carefully, exclude from his thoughts, and know that no honest and earnest seeker after God need despair or become discouraged, because God never requires a single step to be taken by man, except it is fully and easily within the reach of every one of His children who has glimpsed his at-one-ment with God, and is willing to learn the lesson of surrendering wholly and unconditionally to God. There is no respecter of persons with God.

You will find your dear heavenly Father always at your side, tenderly showing you the way, helping you over the seemingly hard, rough, and apparently insurmountable obstacles, and saying, *Be strong and of a good courage, fear not, nor be afraid. . . : for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee* (Deut. 31:6). And again: *Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee* (Isaiah 43:1, 2).

This is amply set forth and demonstrated in the innumerable examples in sacred history. Take, for instance, Abraham, born and reared in the midst of idolatry and worldliness, who boldly but lovingly stepped forth and faithfully followed the gentle leadings of Truth and Love, finally finding himself in the Land of Promise - "*the land of milk and honey,*" and revealed of God as the father of the faithful.

Moses is another instance of how God called him when he was but an humble shepherder, as was also the case of David, "the sweet singer of Israel." The dauntless Daniel and the three worthies were young captives among a strange and foreign people; all are worthy examples.

The apostles were nearly all fishermen or men in meager circumstances and St. Paul was a tentmaker when God called them to a higher activity based upon a clearer understanding of Himself as revealed unto them. Today they stand forth as mountain peaks and beacon lights to all mankind, proving, beyond any doubt, what man can do through this higher, fuller, more

comprehensive and correct understanding, understanding, and an absolute loving obedience to and an unreserved and radical reliance on the Principle of all true being, God.

What one must do is to go and do likewise; follow as God opens the way and abundantly enables man to make the demonstration that God is his substance and supply of all good this present moment; also that this door of opportunity has never been, is not now, and never can be closed to him by man or devil-evil.

That man may be able and in a proper mental and spiritual condition to receive, appreciate, and make proper use of the abundance of all good, as provided by his heavenly Father, omnipotent Mind, it is absolutely imperative that one must be thoroughly prepared to receive and make fit usage of this unlimited, God-bestowed heritage.

Do not men always have to pay for what they receive? If one tumbles into a soft berth now and then, without working or paying for it, does he not usually fall down sooner or later? Man must be ready for God's blessings in order to receive them. Otherwise, the sudden possession of affluence might prove a curse to man instead of a blessing, as in the case of the "Prodigal Son," who, so far as the record of him is given, may have been, and no doubt was a normal and average young man, until he came into the sudden possession of wealth and worldly goods. Because of his lack of spiritual preparedness, he sadly failed to understand, appreciate, and make proper use of it. One can never really and truly enter this promised land of all good by any other way. It must be according to God's requirements. *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber* (John 10:1).

I know of nothing that demands such a high, clear, and wholly unselfish mental and spiritual state as does the demonstration of proving that God is the only and true substance and supply of man. To me it is plain that it is getting back in spirit and deed to have but one God, and keep the First Commandment in spirit and in Truth. It must become apparent to every careful thinker who believes in the Bible that the moment he looks upon, holds to, and depends upon aught but God for his substance and supply, he is breaking the First Commandment, *Thou shalt have no other gods before me.*

In order to enter this holy and sacred place of the Most High, one must unloose the sandals of his own self-righteousness and be thoroughly willing to be shown his shortcomings, to have his turbid mentality stirred and purified; yea, he must be willing to have the tares of human will, selfishness, self-will, self-seeking, self-justification, self-indulgence, hate, and malice cleared out, roots and all; and to be purged of greed, lust, love of money, etc. This mental purgation and preparedness must be worked out in the consciousness of the rich and poor alike, inasmuch as there is no respect of persons with God. The voice of him that crieth in the wilderness, *Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall he exalted, and every mountain and hill shall he made low: and the crooked shall he made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together for the mouth of the Lord hath spoken it* (Isaiah 40:3-5).

One will find that *It is easier for a camel to go through the eye of a needle* than for one to truly make the demonstration if he is not mentally and spiritually prepared to enter this sacred domain and enjoy and make proper use of the fulness of Gods' promises. Even after the disciples had been under the personal tutorship of the Master for three years, he found that they were not even then prepared to receive and make use of the many things he had to tell them. When he was about to depart to his Father and our Father, he commanded them to go to Jerusalem and tarry there until they should receive the Holy Spirit. But, in examining the records, we find that this promise was not fulfilled until the disciples had been emptied of error, so far as they saw and understood it, and had come into one accord with God's requirements and with each other. When thus prepared to receive this higher blessing and larger legacy, it flowed into their consciousness as naturally as the sun dissipates the darkness. Mrs. Eddy, in all her writings, is most insistent that the soil of the heart be made ready; and she strongly emphasizes the fact that it is the real Christian who most readily fathoms Christian Science.

The great fact is, one must be strictly honest in his endeavor to seek this fulness of substance and supply; that is, he must not seek this blessing in order to gratify his senses, or live extravagantly; nor must he seek it because of his love for money; but he must seek it purely because it is God's will to man that he should be able to demonstrate and enjoy the fulness of all good, the abundance of substance and supply of every name and nature needful.

The attainment of this correct understanding of substance and its application to our daily needs, I find, includes vastly more than appears on the surface. It includes among other things, a higher, fuller, more comprehensive and correct understanding of the divine Principle-God, and of man's atone-ment with his heavenly Father; absolute reliance on and a loving obedience to God, with an unconditional surrender of our human will to Him; also to seek, know, and do His will in everything so far as we understand it today. Jesus Christ said: *I seek not mine own will, but the will of the Father which hath sent me* (John 5:30). Furthermore, the thought must be spiritualized, and when these points are won, matter will be seen to be nothing more than a false belief, – never real substance and supply.

In the amplitude of my religious experience I have come to the conscientious conclusion that there is nothing in all our service to God calling for more watchfulness, or for a more conscientious and unswerving holding of the needle of our spiritual compass so steadfastly and unceasingly pointing to God, and God only, than does the demonstration of the fact that God is man's only substance and supply – his ALL-in-all.

If one allows himself to be influenced or swayed, even in a degree, to look to or depend upon mortal man, mortal mind ideas or promises, or matter as substance and supply, he will miss his course and be obliged to retrace his footsteps.

The reason for this unceasing vigilance cannot be emphasized too strongly, because man is now turning away absolutely from looking to, or leaning upon aught but God; that is, he is now, to the best of his understanding and ability, literally keeping the First Commandment and having no other gods but the God of Israel.

One who has thus surrendered wholly to God, seeks only God's guidance in thought and deed, and is willing and glad to await God, as did Daniel when he was in the lions' den. Not only that, but he is content to abstain from murmuring and pitying himself not only audibly, but in the innermost chambers of his heart; and he looks away from every form of matter and mortal man to God. Having gained this much he is willing to take all necessary human footsteps, doing whatsoever his hand findeth to do, and doing it as unto God. He stops outlining ways and means, and lets God find the channel or channels through which substance may flow into his life. He

is also grateful for this purifying process, even if it be "as by fire"; for he now realizes it will rejuvenate and prepare him – a vital necessity, as we have already seen – to receive and make proper use of the blessings he is seeking, and which God has prepared for them who love and obey Him. It will also bring him a clearer understanding and realization of his sonship, as well as of his oneness with the Father; a knowledge and realization that there is no other substance than God; and that the supply of all his needs is found in the infinity of ever-present good.

I shall never forget when I began to understand and realize that God's promises were simply God's eternal laws. Then some of the deep things of God unfolded to me anew, and I saw that God had decreed from eternity the great fact that He had provided the abundance of all good for each and every one of His children who were willing to seek and gain the true understanding, and lovingly obey His precepts.

I also found that God's promises to Abraham, Isaac, and Jacob, as well as to the children of Israel, were simply God's eternal, unchangeable, and ever operative laws. In Isaiah 41:10 we read: *Fear thou not; for I am with thee;* meaning that God has bound Himself through his eternal law – to be with man, be his God, his strength, his helper, and his upholder.

God's promise that *There shall no evil befall thee, neither shall any plague come nigh thy dwelling* (Psalms 91:10), is simply another of His laws. So is the promise that *no good thing will he withhold from them that walk uprightly* (Psalms 84:11); and *Come unto me, all ye that labor and are heavy laden, and I will give you rest* (Matt. 11:28). These and all of God's promises are really nothing less than God's eternal and unchangeable laws through which He has voluntarily pledged and bound Himself to give to man all good. These promises – laws – are as sure and as truly demonstrable as are the problems in mathematics, when one understands them and obeys them one hundred percent.

In the world of material accomplishment mankind views the wondrous strides made visible in such lines of endeavor as instanced in communication - from human messengers afoot to the telephone, telegraph, and radio; again, in transportation - from ox, ass, and horse to the railroad, the automobile, and the aeroplane; but when we carefully consider the religious development by searching and scrutinizing the writings of the early church Fathers, and

the religious writings and sermons from thence on and up to the time Mrs. Eddy appeared upon the religious horizon and gave to the world the Christ Science, we are forced to acknowledge that little advancement had been accomplished. One reason for this is the fact that mankind has failed to grasp the full and complete salvation provided by God for the deliverance of mankind, not only from sin as generally accepted, but from the thralldom of disease, lack, limitation, want and woe as well.

The cause of this lack of real and progressive development along spiritual lines has no doubt been largely due to the lamentable fact that error has misled both saint and sinner to have an entirely wrong view and understanding of God's mercy.

When we analyze the average man's conception of God's mercy, we shall find that it really amounts to a license to do wrong, in a limited sense at least; for he figures if he falls down or yields to temptation now and then, because he thinks of himself as a poor miserable mortal, and cannot be expected to be one hundred per cent perfect in the flesh, he presumes that God, in His mercy, will forgive him his shortcomings. True, God will forgive him, but he will also find that he will never enter into the full understanding and realization of his sonship, and all that this includes, until he stops all wrong doing. In other words, should he continue this zig-zag method of sinning and repenting, he will, ere long, discover that his progress will be exceedingly slow; and he will, furthermore, become aware of his inability to demonstrate his birthright. Neither will he get his answer, Well done, good and faithful servant, any more than he will get his answer to a problem in mathematics if he deviates but once from the principle underlying his problem; for God, who is unchangeable – the same yesterday, today, and forever – requires absolute obedience to all His laws and dependence upon Him as the Principle of all true being. There is no hypocrisy in serving God. Paul states it thus: *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap* (Gal. 6:7).

It is true that man cannot find his perfection in matter, or in the mortal, human concept of man. He must therefore, demonstrate over and out of matter into the consciousness and realization of his true, real, and spiritual selfhood, because he, the real man, has always been, is now, and ever will be, God's child – the perfect image and likeness of God.

St. John states it thus: *Whosoever abideth in him sinneth not: Whosoever sinneth hath not seen him, neither knoweth him. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he [the true spiritual man] cannot sin, because he is born of God.*

St. Paul, in his epistle to the Romans, warns us against this false and misleading belief concerning God's mercy in these unmistakable words: *What shall we say then? Shall we continue in sin that grace may God forbid. abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? And St. John adds, . . . and there shall in no wise enter into it [the heavenly Jerusalem - harmonious existence] anything that defileth, . . . or maketh a lie.*

Again, one may be given to exclaim, . . . *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3: 16).* True, but man seems to forget the fact that Jesus had to be one hundred per cent obedient; and he is our Exemplar; so where is there any way of escape from keeping the command of having one God, one substance, and one supply?

The First and great Commandment must be correctly understood and obeyed, now or hereafter, by every man, woman, and child before the complete heavenly harmony can be obtained and enjoyed, together with the realization of all good, no matter how much or how little of this world's good one seems to possess, or that he believes he has acquired by his own intelligence and effort. All must learn sooner or later that if he makes any thought, idea or so-called material substance substance, aside from God, he is leaning upon and adhering to something besides God, and consequently is having another god, thereby breaking the First and greatest of all Commandments, *Thou shalt have no other gods before me.*

God requires absolute obedience. Even Moses failed to enter the Promised Land, although he repeatedly pleaded with God to forgive him for his disobedience at Meribah-Kadesh and let him enter. And why? Simply because, in the midst of the clamoring of the Children of Israel for water, he struck the rock in place of just speaking to it as God had commanded

him. God demanded of Moses absolute obedience. Is it reasonable then to expect that God, who is no respecter of persons, will be less exacting with mankind of today, who has all the God-given and untold advantages in the form of revelations, examples, and religious enlightenment, than He was with His self-denying and faithful servant Moses?

Again, one must not try to help himself out of financial difficulties by borrowing; for this, I have found, increases his troubles. Neither must he seek substance and supply for material gain, nor in order to spend it upon lustful pursuits, self-indulgence, or for the sake of hoarding it. Man seeks the substance and supply of the abundance of good because it is his birthright as a child of God, created to express or reflect and to enjoy the presence, power, fulness, and harmony of God - a demonstration of the perpetual abundance of all good, not only for his own harmonious existence but to fulfill his share of responsibility in assisting or helping mankind with it.

The Science of Mind, and all that pertains to it, needs to be understood and strictly adhered to in order that one may demonstrate all his problems on a truly scientific basis. I find, however, that most people do not do this, and consequently they endeavor to demonstrate, as for instance, substance and supply on a purely material plane. But as one comes into the sacred understanding and realization of what true substance is and how to demonstrate it according to the Principle of Christian Science, he must take another forward step and stop outlining, or in any way depending upon or figuring his ability or inability to meet his numerous obligations by counting on anything material or mortal whatsoever, be it that of his weekly pay check, salary, position, employer, business, dividends, commissions, bonuses, or on a man's promise to aid him or to do for him. Neither must he count on any deal or sale, whether it be real estate or merchandise of any name or nature, as his substance and supply: no, not even if a business transaction has proceeded far enough to be in escrow, and money has been paid down to bind the bargain. Neither must he look to or count upon money due him from any good and legitimate business transaction, be it ever so gilt-edged, as his substance and supply. Neither must he look upon any earthly possession or money in hand or in the bank as his substance and supply. Not only this, but he must be careful and not look even to the seeming human channel or channels through which material substance may now come to him, or through which it has been coming into his life before he undertook to demonstrate substance and supply on a purely scientific basis.

To be exact, one must cease to look to, believe in, count upon, hold to, or lean upon anything material or human whatsoever as his substance and supply. One must learn to look to God and God only – the All-in-all-as his substance and supply. This cannot be stated too often, nor emphasized too strongly. In Isaiah we read (Chap. 42:8): *I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.*

One of the most subtle of error's suggestions relative to business transactions, be they great or small, I have noted in my long experience, is that wherein one may have a deal pending and even practically consummated, with a date agreed upon for the payment, at which time one is to receive the earnings or settlement accruing to him. In this instance the great danger, while waiting for the payment, lies in accepting the many plausible suggestions which are sure to come to one at this particular time, among which are, namely, to purchase something wanted, and satisfying one's actions with the thought that he can and will pay the amount upon the receipt of his believed-in earned emolument. Another, equally as subtle, is the suggestion to plan how he can and will disburse the money believed to be justly accruing to him in liquidating, say, his obligations, and in purchasing something needed or desired.

Such mental activity on the part of one is positively erroneous, absolutely inadmissible, and dangerous to the successful culmination of the transaction, inasmuch as it causes one to deviate from the straight course of looking steadfastly to God as his only substance and supply, and for the time being, looking to and counting upon matter as his substance and supply.

I find one must learn to keep his mental door guarded and closed to any and every suggestion of counting upon aught but God to meet one's every human need, and lovingly and confidently wait on God to consummate the deal successfully. He never fails. He will bring it to pass if it is a just and right activity; but you must trust Him implicitly, which means, in our modern way of expressing it, to keep our hands off, that is never try to steady the Ark (2 Sam. 6:6, 7), leaving God to bring out the result. *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land* (Psalms 37:34).

Too great stress cannot be placed upon one of the pitfalls error cunningly produces at this point; and this evil, I feel, should be uncovered to the earnest seeker. This error deals with a situation wherein one is almost wholly unconscious of its subtlety, and is a least thought-of brand of trickery.

We will review it thus. When one has worked to know his supply is ever-present and available, and sees it demonstrated, say, through a sale, the error immediately begins to lead one's thought away from God, by causing him to feel and reason that now he has substance and supply in his possession; thus losing sight of the fact that he has always had, has now, and always will have the ever-available supply, providing he understands why this is so through the realization of his at-one-ment as the reflecting image of God, Mind; living in obedience to Principle, God, and deviating not one iota from a constant and loving holding to God as his only source of substance and supply. When it comes, he must be watchful lest he forget God. God warned the Children of Israel as they were entering Canaan, not to forget Him in their prosperity.

At other times one's consciousness may be darkened by a desire to seek further manifestations of supply for the benefit of himself only, not considering that his existence is in reality bound up in a like service of expressing good to his brother, the expression of service that makes true the words of Jesus when he admonished his disciples that *he came not to be ministered [served] unto, but to minister [serve]* (Matt. 20:28), showing that the highest form of service is the purely unselfish one, or the seeking of your own good in the welfare of another of God's ideas-your fellow-man.

To seek and see the fulfilment of such action or service, with its attendant blessings for all, one must look to God to direct his pathway to the individual or group to whom the service that is for him to express or manifest, would be a blessing. But to try to dispose of anything to your fellow-man with one's own consciousness filled with a sense of gaining his own supply as a greater necessity than that of producing good for his brother, is not love, but is a type of selfishness, fear, and the practice of dishonesty. We are all salesmen, to a large degree, in that we are disposing of service of some type or sort; and those who seem to be engaged in physical efforts alone, are selling or disposing of some part of the whole of an idea - even the man who is digging a sewer-ditch-that enhances the happiness and protection of his fellow-man.

One does not always mean to look away from God; but the belief in material money as man's substance and supply is constantly suggesting itself in so many ways or avenues that he must stand guard over his mental acceptances.

Another great blessing to me has been the understanding and realization that all responsibility for the successful manifestation and its resultant harmony rests upon God's shoulders. *Commit thy way unto the Lord; trust also in him; and he shall bring it to pass*, advised the Psalmist. One must get rid of the sense of personal responsibility; for if one is God's image or reflection, as the Bible affirms, wherein can he be or is he endowed with a sense of personal responsibility? God alone is responsible for the success, the increase, or the victory. The government is upon his shoulders.

When Moses was obedient and left the responsibility on God's shoulders where it belonged, he never failed to do and to accomplish what God commanded him to do, whether before Pharaoh or the Red Sea. Neither did Joshua fail. He was told to have the priests take the Ark of the Covenant, march out and stand in the middle of Jordan, and that the river, which at this particular time was overflowing its banks, would cease its flow the instant the soles of the feet of the priests would touch the water. This servant of God realized that it was not his responsibility, nor the responsibility of his people. It was, though, his responsibility to obey God implicitly. When he did this, God took care of the rest.

Again, note the lack of any responsibility being assumed by the three worthies; Daniel's associates in captivity, who also placed the responsibility for their protection on God. Their only responsibility was to respond to God's ability to protect them.

When the disciples worried over the feeding of the thousands of people who came out into the desert to listen to the Master, Christ taught them, and all mankind, too, this same lesson, namely, that all they were called upon to do, was to leave the whole responsibility with God, obey Christ's commands to seat the people, and serve the broken bread and fish to the multitude, the abundance of which produced twelve full baskets over and above their needs. This excess of requirement not only illustrated the abundance of supply to man, but in addition denoted the mental harmony provided through a realization of the superabundance of good.

Such illustrations show God's protecting care, government, and supply; that He alone is responsible for the manifestation and fulfilment of His own promise to those who rely on Him; and thus demonstrating to man the unfailing law of the infinite I AM.

All that man has to do is to lose his sense of personal responsibility in the matter, and understand, realize, and put into active practice his own small part of lovingly obeying God, and unreservedly – relying upon God's ability and willingness to provide all good needful to man. To explain more clearly: the responsibility of man is his willingness to abdicate his belief in his own importance and responsibility, thus permitting God to express His inexhaustible supply of all good necessary. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass* (Psalms 37:5).

Another insidious error which almost always tries to tempt man, even before and after a business transaction is being or has been consummated, is that of telling of it to others – one's associates, friends, or even the immediate family.

The wise and prudent course to pursue is the one practiced by Nehemiah when he went up, at God's command, to Jerusalem to repair the broken-down wall of that city. He told no man what God had put in his heart to do - not even the Jews, the rulers, or the priests, keeping his own counsel and thus completing his work unmolested by friend or foe.

Christ himself laid down the rule when he said unto the blind man whom he healed, *See that no man know it*. Again, in his parable of the man who discovered the "pearl of great price," and who strictly kept his own counsel. Note how this man went and hid it in the chambers of his own mind, and in doing so, he found no difficulty in consummating the deal.

It is absolutely imperative to be obedient to the Master's injunction. Otherwise you invite interference, delay, hindrance, and oftentimes your own defeat by permitting tares to be sown in your field.

It is, furthermore, inadmissible and folly to expose ourselves to minds many, and invite our own downfall, as did Peter when he boasted of his unswerving loyalty to Jesus on the eve of his Master's crucifixion. *A fool uttereth all his mind; but a wise man keepeth it in till afterwards* (Proverbs 29:11).

Mortal mind, or one who accepts matter or material money as substance and supply, may cry out, *Who then can be saved?* as did the disciples and the people who listened to Jesus when he so clearly and emphatically warned them - in the tenth chapter of Mark - against this false and misleading sense, namely, that matter is substance. Jesus answered and pointed out to them in

this appeal for understanding, that *With men this is impossible, but not with God: for with God all things are possible*; thus placing this understanding and realization within the reach of every man, woman, and child – God being their helper and sure reward, and assuming all responsibility.

One does not murmur when working out a problem in addition, say, because he must adhere absolutely and unconditionally to the principle of mathematics. He knows he has no alternative. Then why should he lament over the strict demands of the Principle of all true being which applies to substance and supply, remembering that Jesus said, *No man can serve two masters: . . . Ye cannot serve God and mammon* (Matt. 6:24); and again: . . . *. strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it* (Matt 7:14).

One must, of course, be grateful to God for any and every evidence of good which supplies his human needs; but he must be ever awake to the great fact that God, and God alone, is his only real substance and supply. God's promise or eternal law is, . . . *those that seek me early shall find me . . . I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures* (Proverbs, Chap. 8).

One should also realize that he must be ever faithful, doing everything his hand findeth to do; or as Paul admonishes, . . . *whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ* (Col. 3:23-24). At the same time one must realize that it is not through his own ability and human effort that he achieves success— but that *it is God that giveth the increase* (1 Cor. 3:7), and hath gotten him the victory (psalms 98:1). In other words he must hold steadfastly and as conscientiously to the Principle underlying all true substance and supply as he holds to the principle underlying his problem in mathematics. If he does this lovingly and faithfully, his answer in the form of substance and supply will invariably be his without fail; for it is God's law that no good thing will be withheld from them that love and obey Him. And he will eventually hear, too, Christ's commendation in these words, *Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord* (Matt. 25:21).

My many years of endeavor in the practice of Christian Science, together with a constant study of the Bible and of *Science and Health With Key to The Scriptures*, has made clear to me the understanding one must have and keep in consciousness, when destroying the seeming effects of falsities and their claims of manifestation. Because of divergent situations or conditions the mental work required, I find, takes on opposite ministrations. To illustrate: when disease is the belief, you unsee disease - that it is no part of the ever-living God, Life, which you but reflect; that is, you reflect or manifest only what God, Mind, knows is true, eternal, and harmonious. Thus you destroy and wipe it out of consciousness. When eliminated from consciousness by such mental activity it automatically disappears.

Digressing for the moment from the illustration, yet bringing the reader's power of reasoning into alignment with and apropos to the illustration, is it not a natural thing to discern that God, being eternally all-harmonious and continually expressing Himself in man, made by Him in His (God's) own likeness to express the very essence of His being, could at no time and in no degree create a sick, sinning, inharmonious image of Himself?

It is, therefore, by such enlightening thoughts flooding one's consciousness, and held to continuously as the truth of man's perfection (as image), that the errors of belief accepted for the moment as having entity – as real, – in opposition to reality, no matter how forceful and severe seem the suggestions, are destroyed.

Returning to the second part of the illustration, that of the mental activity in working out the truth concerning harmony, position, or substance and supply, let us note the divergent method of overcoming the seeming inharmony.

In this instance, one must see and realize harmony, position, and substance and supply as a present reality – not going to be because of any effort or labor you put forth to make it a fact:- and, furthermore, you dwell right in the midst of it. Moreover, you live and move and have your being, as " St. Paul advises (Acts 17:28), in God, infinite Mind, where all good has been, is now, and ever will be an absolute and undeniable fact.

Is it not more natural, and divinely so, when one considers it thoughtfully, – weighs it truthfully with the Scriptural enlightenment of the creation of God's creating, which, in truth, is the expression of God's being - to see and realize that as image and likeness of the only presence there is, namely, God,

that you, without volition, do manifest harmony; that you are in your rightful position – in the activity that God, Mind, so wills His image to perform? Too, wherein, then, could fear of lack or limitation, or yet per contra, even a thought or desire for place or power gain a foothold in consciousness? Everything needful to supply one's need – the position and the power to express harmonious, joyful activity in that position, – is now, and always will be man's birthright as God's son – His image. Likewise the substance and supply of everything needful to man is an idea in Mind, God; and as image, man has it now.

Is it not logical that as man – you and I, – holding tenaciously to our birthright as God's image, do express the infinite supply of the one great cause and substance of all that is – God? And, furthermore, it is not only divinely natural, but it is the law of God that such understanding realized and held to as true in one's own consciousness, must unequivocally produce, here and now, the symbol emblematic of substance in a form, outline, color, and character to meet our state of consciousness, and which can be understood and utilized.

Metaphysically, then, it is the power of the knowing of the truth in Christ's way (John 8:32) that produces upon your consciousness the realization thereof.

Mortal man and material things may seem to have something to do with substance and supply, position or harmony; but one will quickly learn from the Bible and Christian Science of the utter falsity of such beliefs. Mortal man and material things have not one thing to do with or say about man's substance and supply; and this truth will be recognized by man when he understands and realizes his birthright, and his forever designated duty as a child of God, to abundantly reflect and manifest the never-failing supply of the allness of good of every name or nature.

I find that all must come into this understanding and realization that Spirit alone is substance and supply if they have not already obtained this goal, – the rich and poor alike. The man who finds himself chained by the false beliefs of lack and limitation must arise and gain his freedom and God-given birthright – the abundance of all good. The seeming well-to-do brother who has apparently all he needs, and knows no lack or limitation, but who has not come into the possession of his seeming wealth through the correct understanding and realization of true substance and supply, must also gain

this true understanding and realization of all good, or he will be classed with the man whom Jesus, in the parable given in the twelfth chapter of Luke, called, "thou fool," when uttering his warning against this false way of reasoning. Or be classed among such as Christ found in the church of the Laodiceans which is described as follows: *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched" and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes [discernment] with eye-salve [understanding and realization], that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Rev. 3:17-21).*

I find that one needs to be most careful, deeply conscientious and thoroughly awake mentally as to that upon which he leans and accepts as his substance and supply. In this specific demonstration above all others, error seems to be more subtle and determined in its attempt to deceive by leading one to believe in, hold to and depend, for instance, upon his own effort, upon matter, material money a person place or thing as substance and supply. Often this attempt is found deceiving the very elect.

Should evil or error fail to delude one who is thus honestly holding to and seeking to demonstrate Spirit, God, as his substance and supply, its effects may be found hidden in a more subtle effort to mislead him into believing in and looking upon honorable and legitimate channels of endeavor as the source of all substance and supply instead of the present I AM.

Failing in this, error may further endeavor to befog the seeker by causing him to believe the channel has ceased to exist, such as the loss of his position or property, or a cessation of the purchase of his wares. But the truth is that his channel is just as omnipresent as is his substance and supply. To at once offset this most subtle error, he must realize that God provides both the supply and the channel through which it is manifested, thus taking both the channel and the supply out of the hands of mortals, and placing them where they belong at all times and under every and all circumstances, i.e.

in God, thereby teaching man that he is always free and in bondage to no man; for man is owned and governed by God only.

How deeply this error of dependence has seemed to engraft itself, is instanced in a child being led to believe in and look upon his parents as his support, therefore his substance and supply; or a wife, who considers her husband as the source of her supply. In both instances they are only channels. To these illustrations add the man working for wages or salary, who looks upon his employer as the source of his income or supply; while the employer depends upon his belief in his own sagacity and business acumen to produce supply from the business which he believes he controls.

Even so, every man in his respective line of endeavor, be it that of miner, farmer, manufacturer, laborer, banker, or yet one who has fallen heir to a fortune and believes he needs do no labor other than clip coupons of earned interest, must learn now or later, here or hereafter, that God alone is the one and only source – is his only substance and supply, – and not his own individual effort or endeavor, nor any of the so-called material ideas with whom he seems occupied, and of a certainty, no other human being. This will take his idea of substance and supply out of matter, material things, mortal mind or human personalities, and forever place it in God, Spirit, the source of all good, as his only substance and supply, where it belongs.

When he reaches this point he will understand and realize that God is his employer, and the one and only business there is, is God's. Because he now – understands and realizes that his work, position, opportunity, business, standing, substance and supply, in fact, everything needful is here, and now - a present reality, for the plain and simple reason that it exists in the eternal, unchangeable, ever-present, divine Mind; – not going to be, but is so now. Consequently he will not be disturbed or moved by the seeming loss of material employment or lack of business for he now realizes that it is all in God, and he will be able to say with David: *God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early* (Psalms 46:1-5).

It is my earnest desire to so relate of these matters, which have been a part of my own experience and labors in learning to understand the Bible and the teachings of Mrs. Eddy, and applying them successfully, that I trust I am describing them in such a plain, simple, lucid manner that the reader may grasp and begin to realize for himself (if he has not already done so) the way open to him in obtaining God's blessings and the abundance of all good. For it is divinely unnatural that God's image or likeness, His reflected glory and idea, which man is, could in reality suffer lack and limitation, want and woe, when he understands and realizes his true relationship to God.

You do not have to think or worry about your success. Your duty is to understand, realize, and rely unreservedly upon the fact or truth that God is – not going to be – your abundant success and supply; just as He is your life, health, strength, intelligence, etc. It is God's law that you – His image or likeness (reflection) – manifest God in the form of success and abundance when you lovingly obey His requirements.

Man is often willing, yea, anxious for God or anything that can remove that which mortal, material sense says is painful and harmful to said material sense; but he is not always so willing to let go or part with all forms of evil, especially that which it (material sense) calls good, pleasant, or profitable. Yet everything which proceeds from this so-called mortal mind and sense is evil. Good comes only from the one and only source – God; *For of him, and through him, and to him, are all things* (Romans 11:36). Hence everything which does not proceed from the true source is evil. God recognizes only the good. Therefore, we must learn to distinguish between good and evil of every name and nature. Only good – God's will – brings harmony and peace.

As long as one believes that any material belief, condition, or thing brings harmony, he will be loath. to part with it. But all must finally advance and become as willing for God to take away evil and error of every sort as we are for Him to bestow all good.

Remember this that an evil will eventually result in discord and suffering if its indulgence is not stopped, and the evil removed through Truth and Love. One must stop following his own inclinations and desires, and learn to do God's will.

It is truly wonderful, yea, sublime, how this understanding of, loving obedience to, and reliance on Principle brings out, in turn, one of the most beautiful traits of Christian character, namely, resignation to the will of God.

To be thus wholly and unreservedly resigned to the will of God includes infinitely more than one can comprehend who has not as yet learned the lesson of surrendering his human will to God. How utterly lacking is his realization of the joy, peace, and harmony that fills the heart and consciousness of one who has gained this point in his Christian experience, and can truthfully, humbly, and lovingly look up to God, and say with Jesus, the Christ, Not my will, but thine, be done.

Again, how totally ignorant is the man, who has not reached this spiritual unfoldment, of the many seeming severe lessons and experiences often necessary in order to gain this advanced position of a truly Christian life; the innumerable struggles, prayers, supplications, tears, and self-sacrifice known only to the one who has thus come into this great and glorious enlightenment of godliness, and the setting forth of the Christ-spirit which animated the Saviour.

Through many years of close, conscientious study of the *Bible, of Science and Health with Key to the Scriptures*, and the minor writings of Mrs. Eddy, together with the daily practice of the Principle underlying all true being, I have learned that the Biblical basis of demonstrating substance and supply is very simple when once understood, and it is within the reach of every earnest and honest seeker after this glorious goal.

The seeker must be willing, however, to lovingly give himself unto God, freely abandoning his human will, selfishness, self indulgence, etc., and humbly seek to know and do God's will in all things and at all times in so far as he discerns and understands them from day to day. He must also thoroughly abandon and destroy in his own consciousness – through this glorious understanding of true substance – any belief in, trust in, or any leaning upon matter or material money as his substance and supply.

You may ask, how is one to determine and define between the material method of gaining substance, so-called, and the true, spiritual or metaphysical method of demonstrating substance and supply?

My observation of the material method of securing so-called substance and supply is, that it is nothing more or less than the worldly sense of obtaining a given object by laboring for it with that one thought in view. It is not demonstration, but the Adam-sense of acquirement.

I find that scientific demonstration is knowing, first of all, that everything is an idea of God, and that the object is recognized not as matter, but as being a type or symbol of true substance. In other words, It is an idea in Mind - the Mind or substance "That makes a thing what it is: its essence" (Webster). This Mind is both the substance and supply of the given idea to its image and likeness, – man.

Material sense would claim the subjective idea, when manifested, to be a material object; but this is not true, the idea taking only the form, outline, color, and character of our belief about it (not its spiritual reality), and thus it meets the human sense of need.

When this is clearly understood and man is living in obedience to God's loving commands, the fear of lack, limitation, and poverty is being erased from consciousness with the realization that the supply of all good is a constant accompaniment of the reflecting image (man) of God. Tomorrow is of no consequence, it exists only in a supposed human mind or consciousness. To God and His idea man, the only time there is, is the eternal now. Tomorrow is, therefore, just the continuance of reflected spiritual and eternal Life, God, who is substance and supply. Certainly God, Mind, is the power that manifests His infinite supply of spiritual realities and seen in the symbols denoting His presence, or God with us continually. *The blessing of the Lord, it maketh rich, and he addeth no sorrow with it* (Prov. 10:22).

To him on whom this light or understanding is just dawning, and to him who has resolved to at once go forward into proving for himself these explained truths with an honest desire – for desire, if righteous, is but a similitude of prayer – it is imperative that he look to Mind alone for his daily guidance; for human desires and opinions must be obliterated. God lovingly obligates man to this dethronement of human will, and in doing so we have Christ's command, to *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself* (Matt. 6:34).

When each new day dawns with its human footsteps to be taken, I find it is well to know and realize anew that God is not only going to be my

guidance, but is so here and now. I wait and listen for the still small voice, and when the gentle impressions of Spirit appear and become manifest to my consciousness, I follow them, for they invariably lead me to the goal set before me by God, and enable me to perform the task that is for me to execute. *In all thy ways acknowledge him, and he will direct thy paths* (Prov. 3:6).

There may be, perhaps, some suggestions lurking in consciousness that must be cast out – suggestions are often appearing. Self-will, for instance, wherein we find ourselves outlining certain demonstrations which we desire made manifest along lines or channels that we believe will be harmonious – a preconceived belief on our part. Again, wondering or possibly worrying as to whether our efforts of the day will bring, or have in them, certain financial gain.

Under such circumstances and mental condition, I find one needs to turn away from these falsities and temptations of looking to matter and our own human efforts, abandon our own human will, and lovingly and unreservedly turn to and wait on God, and affirm with Jesus, . . . *not my will, but thine, be done* (Luke 22:42). The truth of this stated affirmation will obliterate one's sense of personality, personal power, false pride, and the personal sense of ability; for he is now earnestly desirous of God's guidance and reward, as well as lovingly waiting on Him to have the matter worked out in God's own time and way. . . *then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities* (Romans 8:25, 26).

Let us take another trend of thought, and us a as an illustration, one in search of employment. I find one under these circumstances needs to understand, know and realize that his position and work, as well as his reward for good and faithful service, is in the divine Mind here and now; not going to be, but is a present reality. And as he goes forth in loving humility, obediently following not his own human will and desire in the matter, but ,the gentle leadings of Truth and Love, he has a right to know and hold steadfastly to the fact that Love is leading him in the way he should go, and into the work and position for which he is best fitted to do the most good. I [God] *will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye* [intelligence] (Psalms 32:8).

Should the impression – *the still small voice* seem not to appear readily, the seeker is counseled to *Fear not*, nor worry, nor yet sit idly by, but

watchfully wait on God, and in doing so, continuing to prayerfully seek Truth in studying his Bible and the Christian Science textbook; stilling the tempest of the so-called mortal mind with the thought that I and my Father are one (Mind and Its reflection); and knowing Love never fails, no matter what the suggestion of delay may try to make one believe, but realizing that God's time is now.

I find people often wonder why they have to wait for their problems to work out; why the postponement of the harmony sought after. You may be certain it is for some good purpose. It may be to test the sincerity of your desire to have things really work out in God's way. It may be to teach you patience; but more likely it is to have you honestly examine yourself and see your own mental condition so that you may realize what a brood of vipers you are still harboring - consciously or unconsciously, - such as fear, doubt, impatience, fretfulness, peevishness, bitterness, or resentment because things do not work out in your way. It may be because of selfishness - doing what you are engaged in for what you personally may acquire out of it, forgetting that the highest and best service is wholly unselfish, and looking to see how much good your service will bring your brother-man: selfwill, self-justification, self-righteousness, self-pity, envy, jealousy, temper, hate, malice, lust, licentiousness, perhaps revenge, covetousness, stubbornness, and a determination to have your own instead of God's way: or yet, to uncover a tenacious holding to mortal man and matter as your substance and supply.

One does not always understand and realize what an unprepared and seething mental condition he may be in, until he is put to some test which will uncover the wickedness of his own heart through a seeming delay and a period of waiting; but it must be apparent to all right and honest thinking people, that one can never build safely on such a false foundation as this. Neither can he work out his problem in God's way and be able to render the right kind of service when in this ungodlike mental condition. One must first be made ready, and then the way will open and he will find his rightful place and reward.

Even the apostles had to become ready. Some one, in defense, may exclaim: But they were to do God's work! True, but is not all good and legitimate work God's work? Of course it is. Jesus said: *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Matt. 25:40).

Hence it is not for one to criticize God or man for the seeming delay, or explode mentally because things do not come as fast or work out according to one's preconceived sense of things; but it is to put his finger on his lips, enter into his closet alone with God, and permitting God to reveal unto him what is the first and most important thing for him to do: then do it immediately, with God looking on, as it were. He will no doubt find that when he surrenders his human will to God and lets God rule, he will find his place and work awaiting him, and Love will lead him into it and *be his exceeding great reward* (Gen. 15:1).

When the impression or the divine leadings come to take certain human footsteps, follow them, trusting God implicitly as to the outcome, knowing full well that God never fails. He will bring to pass whatever is for your good and the good of all concerned.

Again, one may be employed. He may be selling a commodity, but seems to be at a loss in knowing to whom to go. He may also fear to call upon anyone – pride may have much to do with it; his line seems beneath him. Under such circumstances he needs to know that God, divine Mind, guides him; and that it is divine Love who opens the way as well as prepares him to see the party or parties he is guided to call upon. If he has abandoned his own selfishness in the matter, and conscientiously and lovingly seeks his own in his brother's good, desiring to do unto others as he would have them do unto himself he need have no fear concerning the outcome, because he is looking to God, infinite Mind, as his sure and unfailing reward. He is now earnestly endeavoring to take the human footsteps at Mind's behest.

One should be most careful that he is not misled into counting upon what might be the financial reward, but should banish it; neither should he outline. He should not even be dismayed if nothing apparently comes of his first meeting, knowing that God is his reward in God's own way, yea, his substance and supply. He can expect his reward because it is God's law, just the same as when one labors with a problem in mathematics and is rewarded with the answer. *And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not* (Isaiah 58:11).

It must be plain to all careful thinkers that true service rests upon the right motive and love animating every action or endeavor in behalf of those over

us, associated with us, or those under our authority, as well as those with whom we seem to contact in our daily lives, whether business or social.

God does not always work miracles to convince a man of what he should do. He works more through the "still small voice" – the gentle leadings of Spirit, – which in turn fills ones consciousness with peace, assurance, and a confidence that he is moving according to Principle.

If one is not at peace in his movements, he had better endeavor anew to surrender unconditionally to God, and further watchfully wait on divine Mind to show the next step to take: this is imperative. If man moves before God designates the way, it leads him into confusion and ends in failure. But not so, when he turns to and lovingly waits on God.

Two great characters in Biblical history are shining examples of what this true serving embodies.

Moses, living and surrounded by the greatest of so-called material substance and splendor, had to depart from the courts of Egypt and become a sheep herder before he was lifted higher. Daniel, a prince in his own country, became a captive slave before being exalted. Your human efforts, guided by God, Mind, if done lovingly, constitute service: and God is the rewarder.

I have found it to be infallibly certain and the reward sure, that when one looks to Mind to guide his human efforts, if - put into practice constantly, it will lead him into the abundance of all good provided by God, and placed by Him within the reach of every man, woman, and child who is willing to lovingly enter into and dwell in "the secret place of the Most High" and rely on God – Principle absolutely. Amos says, *He [God] revealeth his secret unto his servants: likewise David declared: The secret of the Lord is with them that fear [love] him: and he will shew them his covenant, viz., promises – God's law of fulfillment. His secret is with the righteous, saith the wise man.*

St. Paul brings it out in these words: *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith (Rom. 16:25).*

It is an infallible law of Mind that the idea (man) that knows and realizes his at-one-ment with the Mind that is all, and ever active in Its manifestation, cannot fail to demonstrate the symbol needed to meet the human sense of need.

Summing up the Scriptural basis upon which substance and supply is understood and demonstrated, and the conclusions my long study, practice, and efforts have verified by the fruit borne, shows me that the success of one's efforts must be founded upon and proceed from;

UNDERSTANDING,
OBEDIENCE,
RELIANCE.

To amplify the subject more fully, I will repeat, that in my experience I have become thoroughly convinced that this demonstration is based upon a clearer, higher, fuller, more comprehensive and correct understanding of God; of man's oneness with God, an absolute and loving obedience to, and a complete, unconditional and unreserved reliance upon the Principle of all being, – God.

Christ not only furnished the key to God's infinite storehouse of all good, but was and is himself the door. All must enter through him: that is, live the life of understanding and realization exemplified by Jesus, the fruit of which produced immediate supply of whatever was needed, and whenever needed.

As one who wishes to demonstrate the science of higher mathematics in figuring out a geometrical problem, for instance, must of necessity first gain a clearer, fuller, higher, more comprehensive and correct understanding of, be obedient to, and rely absolutely and unreservedly upon the principle which underlies the science of mathematics, even so he must gain a like understanding of, be obedient to, and absolutely rely upon God, the Principle of his substance and supply. There is no other way.

Let me here add, and let the reader analyze it for himself, to-wit, that God, Mind, is the Principle of the science of mathematics. (We are not speaking of numbers; they are but the humanly employed symbols used in obtaining a result. God, Mind, knows the answer before its inception.) This science partakes of the nature of God, is a fixed or unchangeable fact, and is eternal and perfect. God being All, and in all, the correct application of mathematics,

and the right answer, are one, and can be nothing other than the demonstration of the unchanging nature of God, – Principle in expression. The solution of the seeming problem of supply, then, requires the same understanding, obedience, and reliance, with as scientific a certainty of solution as does the mathematical with its correct demonstration. They are but different states of mental activity in the one, all-inclusive Principle.

Mathematics is used every day by mortals with perfect results; but how few ever give thought to like perfect results in their daily lives and supply; yet the same Principle is just as applicable and the results just as perfect.

I find that evil has not only blinded mankind generally to this vital fact, but the Christian as well. The reason for this sad condition lies in the error and false belief entertained about God's promised and demonstrated mercy. This in turn has led all mankind to believe that it was not so imperative to be one hundred percent obedient to God, the Principle of all being, as he has learned through experience, correct teaching and understanding is the case in working out his mathematical problems, be they ever so simple or complex. Today he knows and realizes that there is no other way; consequently he yields to it obediently, and conscientiously. When man likewise reaches this point in demonstrating the truth of his being, he will find it simple enough to demonstrate substance and supply, for he will then discover that it works just as positively and automatically as two plus two are four.

He will no longer be misled by the false, erroneous belief about God's promised and demonstrated mercy, for he will now awake and realize that God does not overlook his sins, be they wilful, or sins of ignorance; and furthermore, he will finally learn through bitter experience, if need be, and through a corrected understanding, that there is no more discounting of poor and incorrect work in working out his salvation than there is in working out his problem in mathematics. He will find that God's mercy does not consist in overlooking his sins, but in this, that God lovingly bears with him and extends unto man an ever available opportunity to truly repent and correct his mistakes, his false and erroneous beliefs of every name and nature.

God so loved man that He sent His only begotten son into the world to save mankind, and to show man how to obey Him perfectly and absolutely; furthermore God always stands ready to aid and enable him to keep His commandments *which is in fact the whole duty of man*. But this does not mean that God takes down His standard of perfection nor lessens man's

responsibility to abide there in. Sooner or later, here or hereafter, man will realize that he must be fully obedient; for his obedience is demanded of him just as much as it was of Abraham *when The Lord appeared unto Abram, and said, . . . I am the Almighty God; walk before me, and be thou perfect* (Gen. 17:1) . Christ's command is just as emphatic: *Be ye therefore perfect, even as your Father which is in heaven is perfect* (Matt. 5:48). *But let patience have her perfect work, that ye may be perfect and entire, wanting nothing,* counsels the Apostle James.

I am deeply grateful to God for my early Christian training, that I was led to seek, find and enjoy God's will concerning my every movement and effort, and that I was early shown it was necessary for me to be lovingly obedient unto God, because it was just and right, and not because of fear of punishment. I am happy to say that never once have I found that God asked me to do anything or to take any step except it was for His glory, my good, and the good of mankind. And it has always been true that He only required of me to take but one step at a time, and only as fast as I saw it and understood it as the leading of divine Mind.

I am also deeply thankful to my heavenly Father that I was early taught and made to realize it was most imperative to be honest with God, just as I found it necessary for me to be honest, conscientious, and faithful to the principle underlying the science of mathematics.

Furthermore, I cannot be too grateful to divine Love for teaching me, and proving to me in so many ways in daily life, how God cared for me in the minutest details. I learned to lovingly depend on Him and realize that He always met my human needs, and never came too late. I have often experienced, and I trust I have been taught the lesson which God, through Moses, taught the children of Israel, – to trust Him day by day; and as Josiah Conden aptly worded a hymn:

"Day by day the manna fell,
Oh, to learn this lesson well."

In studying this experience of the chosen Children of God, I found they had to be obedient, and look steadfastly to God for daily supply; nor were they to worry or gather for the morrow, except in the case where God Himself commanded them to do so on the sixth day that they might have sufficient manna on their Sabbath without going out and gathering it.

When the Israelites, in their desert wanderings, retired at night their cupboards were bare: they had nothing visible or tangible as food for the following day. They had to learn through experience and obedience that they must not only trust God implicitly, but also do it lovingly and in the spirit of humility and obedience; and when they did this, they never knew what lack was. Later, when they became sufficiently advanced in their understanding of the infinite supply of all good, and continued to be obedient, they found their storehouses filled and their wine presses bursting with new wine.

This I have found, through my many years of demonstrating substance and supply on a purely metaphysical basis, to be the case in meeting my daily needs, be they ever so small or great; for I have learned that this omnipresent and omnipotent Principle – God – is not only equal to every case or condition, but He is ever willing to supply all my needs.

The primal desire of the seeker after substance, however, must not be that of seeking the kingdom of God for material gain, but conversely seek to gain the true understanding of God, the Principle underlying the substance and supply of all good, that he may visibly, as well as mentally, express the essence of God, Life, in harmonious existence, the only manifestation that God is aware of or created . . . *thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day* (Deut. 8:18) .

Let the reader take heed of the three essentials before mentioned, namely, Understanding, Obedience, Reliance, if he sincerely desires to enjoy the Life that is God, and of God, and try to gain the knowledge fundamentally required. In conclusion let us take note of some Scriptural enlightenment and promises, as well as of a few individuals who exemplified their knowledge of these essentials.

The wise man wrote: *Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her* (Prov. 3:13-18).

King Solomon stands as a striking example of the wisdom of seeking and choosing understanding above all else. In the first chapter of Second Chronicles we read: *In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God. . . Give me now wisdom and knowledge, . . . And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, . . . but hast asked wisdom and knowledge for thyself, . . . Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour.*

The foregoing quotation illustrates the abundant inflow of substance to one seeking "the kingdom," that is, the correct understanding of God. It includes in itself not only salvation from evil of every sort, but it also includes true substance or riches, honour, dominion, and power as well. Consequently the Scriptures emphasize the requirement that *in all thy getting, get understanding* first of all.

Jesus said, *But seek ye first the kingdom [understanding] of God and his righteousness; and all these things shall be added unto you.* Seeking and gaining the true understanding of God discloses man's oneness with his heavenly Father. Jesus' teachings divulge this truth, as noted, *I and my Father are one* (John 10:31). *Neither pray I for these alone, but for them also which shall believe . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us* (John 17:20, 21).

The second fundamental is Obedience; obedience to God and His Commandments. Loving obedience is a sure and unfailing entrance into, and the realization of all good, and the good spoken of and so clearly set forth in Deuteronomy. *And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day. . . Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; . . . if thou shalt keep the commandments of the Lord thy God, and walk in his ways. . . . And the Lord shall make thee plenteous in goods, . . . The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his*

season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow (Deut. 28:1-12). Can one ask for more?

Finally, Reliance: for an unconditional and an unreserved reliance on God, Spirit, the Principle of man's being, will invariably cause man to realize His presence, and the abundance of all good provided by infinite Love for each and every one of His children who understands, faithfully and lovingly obeys, and relies wholly on the one and only source of all real good - God.

Abraham, "the father of the faithful," stands forth as a beautiful example of one who had gained this true understanding of God, lovingly obeyed Him implicitly and relied on Him unreservedly, when he departed, at God's command, to a country of which he knew not. And again, when he was called upon to offer up Isaac, the seed of the promise.

Daniel stands as another illustration. He demonstrated out of poverty, bondage, and even the lion's den into freedom, honor, dominion, and riches by his understanding of God and his oneness with the Father, loving obedience to, and his unreserved reliance on God...

...Thus we see that God's infinite storehouse of all good is open to every one who will but comply with God's simple and reasonable requirements. We will also discover that there is more than enough for each and every one of God's children, just as there is enough of the principle and numbers of mathematics; and when we appropriate all we need, we will find that we do not rob our neighbor of anything; neither does our neighbor, who appropriates what God provides for him, rob us of anything good or limit us in any way. The supply is infinite for each and every one, and there is no exception, nor is God a respecter of persons. Every one is invited: every one can enter: and every one is urged by divine Love to come unto the feast of all good-the bridal feast of the Lamb of God.

I am deeply grateful to Mrs. Eddy for this enlightened thought wherein she revealed that the Scriptures, when correctly understood, set forth in the Old and New Testaments the recipe for the healing of all the ills mortal man or human flesh is heir to, be it that of the individual, family, church, or state. This Biblical recipe is concise and to the point in every instance needed, simple and so plain that *the wayfaring men, though fools, shall not err therein*, but may understand and apply it successfully; and when understood, one begins

to realize that it is omnipresent, as God is the author of it, in fact is God; hence it is free to all as is God's mercy and sunshine. It has been recorded and revealed by God's prophets, His only begotten Son – Jesus the Christ, and his apostles.

This all-sufficient recipe of God is summarized and condensed into one single word – the greatest word known to all mankind

LOVE.

Christ was and is the embodiment, the personification, the essence, yea, the full expression of ever-present Love. He it is that is the remedy in action.

God is love, said the Apostle John, who understood this recipe; and Love, God's synonym, reveals the substance and essence embodied in the supply of all good to man, Love's image, instantly available. It was Jesus' understanding of the Christ, *who being the effulgence of his [God's] glory, and the very image of his [Love's] substance* (Heb. 1:3, Revised Version), was the only realization Jesus considered or acknowledged, and which enabled him to supply the need as the need appeared. Through this knowledge of his at-one-ment with Love, Jesus immediately supplied wine for the wedding feast, food for the multitudes in the wilderness, money for temple taxes, and restored the dead to their sorrowing families. Is it not plain that God, divine Love, would, and in fact does supply to His own image and likeness, man, all available good that He, Himself, has created to be expressed? There is certainly no love expressed in lack and limitation, want and woe. Then such seeming situations are godless, and being godless or loveless, they have no existence in reality.

In addition to all that has been set forth as to the abundance of substance and supply ever available for man, the one eager to regain his birthright may question himself as to what sort of prayer will yield such an effulgent existence; for even the devout Christian with his imploring and pleading prayer to God, has found that many of his appeals have remained unanswered, and of a consequence believes it to be the will of God that he suffer a continuance of the situation or condition. The basis or cause of this type of prayer is the belief in a separateness from God or good, and is not the prayer of joyous affirmation and exultation, even in the face of seeming insurmountable obstacles, that one with the knowledge of his oneness with God utters and rejoices over because of his understanding of divine Love,

and the inseparableness of man, the image, from his God, the Creator of all good only.

I have cause for much gratitude to God for leading me, through the study of the Scriptures and the teachings of Christian Science, into a better, a more comprehensive knowledge of prayer based on an understanding of God and man's oneness with Him. True prayer, I find, is a prayer of affirmation and of confidence – an affirmation of God's power and presence, and confidence in the reality of God's goodness and love instantly available.

To define more adequately, true prayer consists of an honest and sincere desire to flee from evil, coupled with an earnest longing to know God aright; being enabled to recognize His will and do it; to understand our at-one-ment with Him; possessed of a clear realization that God has not only provided all good for us, but has given it all to us through his Son, the one Christ, as exemplified by Jesus; and, too, a fearless affirmation of our birthright, all of which necessitates a loving yet radical and unreserved reliance on God. Here we must learn to stand until the answer is made manifest in God's own way and, time; conscious, however, that God's time is always the eternal now, and the truth of our affirmations is a reality now.

This is illustrated in many of the books of both the Old and New Testament, and especially so in the Psalms, wherein we find many examples of this form of acknowledging the infinite affluence of God. Take the Twenty-third Psalm of only six verses. David's prayer of affirmation and confidence covered almost a score of ideas paramount to his well-being and happiness, all of them he sought in, and knew that he had them from God, divine Love. David acknowledged God as his Shepherd; he knew he possessed God's leadership or guidance: and the rest of the Psalm declared David the recipient of confidence, contentment, rest, peace, healing, understanding, protection, destruction of fear, consolation, assurance, provision, honor, superabundance, goodness and mercy, home or harmony. Coupling this with the Ninety-first Psalm we have a prayer of affirmation that covers all conceivable situations or conditions humanity seems to face.

The Twenty-third and Ninety-first Psalms are, no doubt, read and studied more than any other two chapters in the whole Bible; but how many of the Bible students really realize that these Psalms conjoined were David's prayer of affirmation? They do not contain a single word of pleading. It is purely a declaration, an humble, loving and unfaltering affirmation that God

supplied him under the most trying circumstances with all good needful, and is exhibitivive of his unreserved and radical reliance upon the infinite I AM. I know from personal experience that if a student will come into the same understanding, and faithfully love and obey God, holding steadfastly to the affirmations contained in these Psalms until they become so thoroughly the truth, the reality, to his own consciousness, he will be the recipient of all good the same as David.

One of the greatest, yet exceedingly brief prayers of affirmation and supreme confidence is that of Jesus at the tomb of Lazarus. Father, *I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me* (John 11:41, 42). It also illustrates the supreme power of the prayer of affirmation to overcome even the power of death, when based on the foundation on which this prayer of Jesus rested, namely, the understanding of God; the realization of his at-one-ment with the Father; the surrender of his own will to the will of God, or an absolute obedience to, and an unreserved and radical reliance on God.

Jesus, with his clear understanding, absolute reliance, perfect obedience, and with a knowledge of man's at-one-ment with God, gave to us these instructions: *Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them and we shall have them* (Revised Version), an enlightenment, clearly defining our at-one-ment with everything needful a reflection of the infinite storehouse of God. Then ask yourself this question, How can I lack any good thing when I am one with the Father? Atonement, or at-one-ment, is my forever inseparable existence with substance and supply of every name and nature, which is God.

Sometimes, I find myself wondering how many people there are who really realize the importance and the power there is in these three essentials understanding, affirmation and reliance when it comes to the one and only avenue we possess to bring our consciousness into its rightful relationship to our dear heavenly Father, – that of prayer.

Many, on first becoming interested in Christian Science, and finding the Truth so at variance with their former beliefs, are at a loss for the moment in really understanding how to pray aright. They readily see that it is not for them to plead, as of old, with God to give them what they need from day to day, any more than they have to plead with the principle of mathematics to make two

and two equal four; for Truth has enlightened their consciousness with the understanding that God has already provided all good for each and every one of His children; and, not only that, but He has already given it to them, if they will only obey Him and accept His blessings. Yet they realize the need of coming to their God in prayer. Just the mode of righteous prayer is not grasped all at once; but as they progress in their understanding of Christian Science, and continue to study the Scriptures in their true light, they soon find their own prayers taking form in like manner, and with as satisfying an assurance, as David's prayers of affirmation found in the book of Psalms, and especially in the Twenty-third and Ninety-first; also our Master's mode of prayer and his way of approaching his Father and our Father.

The Scriptures tell us that *The prayer of a righteous* [right-thinking] *man availeth much*. And assuredly righteous prayer produces countless spiritual realities of unspeakable joy and peace, mentally entertained in one's own consciousness, ever enlarging in scope and sustaining man far beyond the world's conception of sustenance. In addition, the externalized symbols of spiritual ideas become apparent to meet the human sense of need commensurate with man's understanding of and his tenacious, steadfast and unswerving holding to the truth underlying his prayer of affirmation that God is their source and the manifestation thereof here and now. *For we are made partakers of Christ (Truth), if we hold the beginning of our confidence stedfast unto the end* (Hebrews 3:14).

There is untold joy in store for the one who gains this knowledge; for true substance and supply includes every spiritual idea in the infinite storehouse of God, Mind, the manifestation of which entertained symbolically or mentally, makes up our happiness, peace, and contentment; and the manifestation of these shows God's presence with us, that we rightly understand true prayer. In this affirmative form of prayer there is no pleading or agonizing appeals to God, any more than to the principle of mathematics, for that which man, by his very oneness or relationship, is already endowed with as God's image. Rather is it a joyful acknowledgment of God's allness, and of man's birthright to everything needful for harmonious existence. True prayer is rest, a surcease from the suggestions that assail one's consciousness with temptation to believe evil's intimations as real; for it is affirming and realizing our understanding that harmonious, infinite Mind permits of no other activity than that which emanates from Himself. This prayer of understanding faith by man leaves the responsibility of deliverance and

safe-keeping with God. *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

Let no man condemn himself for the past, but recognize his errors, and honestly turn from his own evil ways; for God, Love, is of purer eyes than to behold evil. Rather let him listen to the endearing offer God puts forth to all His children through the prophet Isaiah: *Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.* Surely no better proffer can God make to man than this one wherein He promises purity and the abundance of all good.

All that God has asked of us or is asking of us, is that we accept him whom He sent into the world - the world of false understanding concerning God and His image and likeness, man, - and known as Jesus the Christ, who portrayed to humanity by his word and works that which is God's image, or man: also that we pattern our lives after him and gain the same understanding exemplified by Jesus.

God has supplied us with His recipes – prescribed means – which are fundamentally the very essence of Himself, and which we, by our affirmation and realization of the truth of our affirmation, find, are expressed or demonstrated by us as God's own image or reflection. This supply of the substance of Himself, together with the true, earthly existence portrayed by Jesus to illustrate the power embodied therein, is the light shining in the darkness of materialistic beliefs for us to comprehend, realize, and utilize. It can be attained by everyone, and we can joyfully look forward to the success of our efforts by these words of Jesus, *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father* (John 14:12).

I find the more I study them and obey or put this form of applying God's promises – laws - into practice, the more I realize my freedom from error, my true liberty as a son of God and my birthright and protection as a child of God.

God has an infinite number of channels through which good flows into the consciousness, life, and experience of the man who understands, lovingly obeys, and fully relies upon God as his substance and supply. Does not

God, through the prophet Isaiah, tell us that. . . *in the wilderness shall water break out, and streams in the desert*, illustrating that God's infinite storehouse of channels and streams of good are omnipresent even in the face of the suggestion that one is in the wilderness of lack and limitation? These channels, I have found, are always open, clear, and free from all the debris of sin, disease, death, lack, limitation, want and woe, and are filled with every idea of good needful to man; and not only that but our dear heavenly Father guides, directs, sustains, and abundantly blesses our every effort put forth in the spirit of humility, obedience, love, unselfishness, and in doing unto others as we would have them do unto us.

Therefore let one keep his consciousness so filled with this clear understanding of God, a realization of his oneness with Him, obedience to God, and with such an unreserved reliance on Him, that fear, doubt, worry, lack and limitation of anything good cannot enter. Here stand! and as St. Paul says, *Having done all, to stand*, lovingly and steadfastly looking to God. Standing in this atmosphere of spiritual existence and oneness with the Father, one will surely realize something of what this scientific mental condition and abidance therein will do for him in bringing into his life day by day the affluence of all good needful. For God, the giver of all good, is ever present, and is the same tender, loving Father-Mother God who has set before us His infinite storehouse of unlimited ALL, and is calling and beckoning each and every one to enter here and now.

It is self-evident that inasmuch as God is man's protection, neither man nor devil (evil) can delay, hinder, or prevent all good from flowing into the consciousness and life of man, because infinite Love provides and protects both the channel and the inflow of ever present good, be it that of life, health; strength, peace, joy, love, courage, ambition, stead-fastness, opportunity, or success. Yea, the substance and supply of every name and nature needful. Remember this: it is man alone who always hinders, retards, or limits God's blessings and supply from flowing into his life.

Commensurate with man's understanding and realization of God's goodness and supply, together with the fact that God is omnipresent, omnipotent, and omniscient, will he be led to see, understand, and realize that nothing can interfere with the inflow of everything man needs from day to day. Neither can this inflow of all good be subverted or diverted.

I have further found that by holding humbly, lovingly, obediently and steadfastly to the great truth above set forth, God's promise that no good thing will He withhold from them that love and faithfully obey Him, is the truth, yea, is God's unchangeable, eternal law.

You will find, too, that in proportion as you are prepared by divine Love to perceive, accept, appreciate, and utilize substance correctly, God will abundantly supply you, with ideas of substance, which, in turn, will be made manifest to your consciousness and understanding in a form, measure, and character you will be able to comprehend and utilize. Thus you will realize that divine Love provides all good for you here and now in abundantly meeting your every human need.

Behold, I have set before thee an open door, and no man can shut it (Revelation)...

CHAPTER XII

ARTICLE

LACK AND LIMITATION UNKNOWN TO GOD

THE ONLY POWER I wish you would sit quietly and **MEDITATE** upon the great fact that God is **OMNIPRESENT** – fills all space – is the only power and the only presence – is the **ALL-IN-ALL** of all things. Get this clearly before your mind, please, and know that such a thing as lack and limitation is not known to God – does not exist in His kingdom – and you know His kingdom is omnipresent. It is the only kingdom there is.